NUMB. CCXIX.

The SPECTATOR.

Vix ea nostra voco —— OV.

Saturday, November 10. 1711.

THERE are but few Men who are not Ambitious of distinguishing themselves in the Nation or Country where they live, and of growing Considerable among those whom they converse. There is a kind of Fame and Respect, which the meanest and most inconsiderable part of Mankind endeavour to procure in the little Circle of their Friends and Acquaintance. The poorest Mechanick, nay, the Man who lives upon common Alms, gets him his Set of Admirers, and grows proud in that Superiority which he enjoys over others that are in some Respects beneath him. This Ambition, which is natural to the Soul of Man, methinks receive a very happy turn; and, if it were rightly directed, contribute as much to a Person's Advantage, as it generally does to his Uneasiness and Disquiet.

I have therefore put together some Thoughts on this Subject, which I have not met with in other Writers, and shall set them down as they have occurred to me, without being at the Pains to Connect or Methodise them.

All the Superiority and Præeminence that one Man can have over another, may be reduced to the Notion of Fortune, which considered at large, is either that of Birth, Body, or Mind. The first is that which rises in Birth, Title or Riches, and is the most foreign to our Natures, and what we can the least call our own of any of the three kinds of Quality. The next to the Body, Quality arises from Health, Strength or Beauty, which are nearer to us, and more a part of our selves than the former. Quality as it regards the Mind, has its rise from Knowledge or Virtue, and is that which is more essential to us, and more intimately united with us than either of the other two.

The Quality of Fortune, tho' a Man has less reason to value himself upon it than on that of the Body or Mind, is however the kind of Quality which makes the most shining Figure in the Eye of the World.

As Virtue is the most reasonable and genuine source of Honour, we generally find in Titles an Acknowledgment of some particular Merit that should recommend Men to the high Stations which they possess. Holiness is ascribed to the Pope; Majesty to Kings; Serenity or Mildness of Temper to Princes; Excellency or Perfection to Ambassadors; Grace to Archbishops; Honour to Peers; Worship or Venerable Behaviour to Magistrates; and Reverence, which is of the same Import as the former, to the inferior Clergy.

In the Founders of great Families these Attributes of Honour are generally correspondent with the Vertues of the Person to whom they are applied; but in the Descendants they are too often the Marks rather of Grandeur than of Merit. The Stamp and Denomination still continues, but the Intrinsick Value is frequently lost.

The Death-Bed shews the Emptiness of Titles in a true Light. A poor dispirited Sinner lies trembling under the Apprehensions of the State he is entring on; and is asked by a grave Attendant how his Holiness does? Another hears himself addressed to under the Title of Highness or Excellency, that lies under such mean Circumstances of Mortality as are the Disgrace of Human Nature. Titles at such a time look rather like Insults and Mockery than Respect.

The truth of it is, Honours are in this World under no Regulation; true Quality is neglected, Vertue is oppressed, and Vice triumphant. The last Day will rectifie this Disorder, and assign to every one a Station suitable to the Dignity of his Character; Ranks will be then adjusted, and Precedency set right.

Methinks we should have an Ambition, if not to advance our selves in another World, at least to preserve our Post in it, and outshine our Inferiors in Vertue here, that they may not be put above us in a State which is to settle the Distinction for Eternity.

Men in Scripture are called *Strangers and Sojourners upon Earth*, and Life a *Pilgrimage*. Several Heathen as well as Christian Authors, under the same kind of Metaphor, have represented the World as an Inn, which was only designed to furnish us with Accommodations in this our Passage. It is therefore very absurd to think of setting up our Rest before we come to our Journey's End, and not rather to take care of the Reception we shall there meet, than to fix our Thoughts on the little Conveniences and Advantages which we enjoy one above another in the Way to it.

Epictetus makes use of another kind of Allusion, which is very beautiful, and wonderfully proper to incline us to be satisfyed with the Post in which Providence has placed us. We are here, says he, as in a Theatre, where every one has a Part allotted to him. The great Duty which lies upon a Man

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is to act his Part in Perfection. We may, indeed, say that our Part does not suit us, and that we could act another better. But this (says the Philosopher) is not our Business. All that we are concerned in is to excell in the Part which is given us. If it be an improper one the Fault is not in us, but in him who has *cast* our several Parts, and is the great Disposer of the Drama.

The Part which was acted by this Philosopher himself was but a very indifferent one, for he lived and died a Slave. His Motive to Contentment in this particular receives a very great Inforcement from the abovementioned Consideration, if we remember that our Parts in the other World will be *new cast*, and that Mankind will be there ranged in different Stations of Superiority and Præeminence, in Proportion as they have here excelled one another in Vertue, and performed in their several Posts of Life the Duties which belong to them.

There are many beautiful Passages in the little Aprocryphal Book, entitled, *The Wisdom of Solomon*, to set forth the Vanity of Honour, and the like Temporal Blessings, which are in so great Repute among Men, and to comfort those who have not the Possession of them. It represents in very warm and noble Terms this Advancement of a good Man in the other World, and the great Surprize which it will produce among those who are his Superiors in this. 'Then shall the Righteous Man stand in 'great Boldness before the Face of such as have af-'flicted him, and made no Account of his Labours. 'When they see it they shall be troubled with terri-'ble Fear, and shall be amazed at the strangeness of 'his Salvation, so far beyond all that they looked for. 'And they repenting, and groaning for Anguish of 'Spirit, shall say within themselves, This was he 'whom we had sometime in Derision, and a Pro-'verb of Reproach. We Fools accounted his Life 'Madness, and his End to be without Honour. 'How is he numbered among the Children of God, 'and his Lot is among the Saints!

If the Reader would see the Description of a Life that is passed away in Vanity, and among the Shadows of Pomp and Greatness, he may see it very finely drawn in the same Place. In the mean time, since it is necessary, in the present Constitution of things, that Order and Distinction should be kept up in the World, we should be happy if those who enjoy the upper Stations in it would endeavour to surpass others in Vertue, as much as in Rank, and by their Humanity and Condescention make their Superiority easy and acceptable to those who are beneath them; and if, on the contrary, those who are in meaner Posts of Life, would consider how they may better their Condition hereafter, and by a just Deference and Submission to their Superiors make them happy in those Blessings with which Providence has thought fit to distinguish them.

ADVERTISEMENTS.

At the Desire of several Persons of Quality.

By Her Majesty's Company of Comedians,

AT the Theatre Royal in Drury-Lane this present [illegible] being the 11th of November, will be presented The True and Ancient History of King Lear. The Part of King Lear by Mr. Powell, Glocester by Mr. Cibber, Edgar by Mr. Wilks, Edmund by Mr. Mills, Gentleman Usher by Mr. Pentlebman, Kent by Mrs Verne, Cordelia by Miss Sherborn.

AT the Queen's Theatre in the Hay-Market, this present Saturday, being the 10th Instant, will be performed an Opera called Almahide, The Part of Almanzor to be performed by Mrs. Barbeir. The Boxes 5 s. Pit 3 s. First Gallery 2 s. 6 d. Gallery 1 s. 6 d. The two Benches in the Pit to be raised into the Boxes. The Boxes upon the Stage half a Guinea.

Whereas a Letter was directed to the Master of the Tavern in the Hay-Market, Dated November 2, 1713. Signed G. Newton. The Person in the said Letter mentioned is desired by said G. Newton to meet him before the said Master in Covent-Garden on Tuesday next at Nine a Clock in the Morning, as he hopes to be believed.

Just Publish'd, in 12mo.

A very neat Pocket Edition of Mr. Steele's two Comedies, viz. The Funeral, and The Tender Husband. Printed for J. [illegible] and Sold by Owen Lloyd near the Church in the Temple. Where may be had The Lying-Lovers, a Comedy.

Tea Sold by Wholesale or Retale. Any is free to Taste that want a quantity. The finest of Brazil Snuff at 3 s. Portugal at 16 and 20 s. Barcelona Snuff at 12 s. Plain Amatoe [illegible] with Allowance to those that take a Pot of 30 Pound, by Mr. Tate, Druggist, at the Sarazan's Head against York-Buildings.

Several Discourses concerning the Terms of Accordance with God. In which, I. The Terms themselves are distinctly laid down; as they are proposed to Christians in the New Testament. And, II. Several false Notions of the Conditions of Salvation are considered. Particularly Of being Saved by Faith. Of trusting to External Performances. Of the Power of Charity to cover Sins. Of relying upon the Merits of Christ. Of Man's Weakness, and the Grace. Of Repentance. Of the Example of the Thief on the Cross. Of trusting to a Death bed Sorrow. Of the Parable of the Labourers in the Vineyard. Of depending upon Amendment in time to come. By Benjamin Hoadly, M. A. Rector of St. Peter's Poor. Printed for James Knapton at the Crown in St Paul's Church yard. Price [illegible]

A Letter to a High-Church Man, in answer to a Pamphlet Intitled, Reasons why this Nation shou'd put a speedy End to this expensive War. Price 6 d. Sold by A. Baldwin in Warwick Lane; where may be had, Anguis in herba, or the bad consequences of a Treaty with France. Price 6 d. Reflections upon the Examiner's Scandalous Peace. Price 3 d. Bonchain, in a Dialogue between the late Medley and Examiner. Price 6 d. The Plot discover'd, to be Satchel'd up with it. Price 6 d.

This Day is Publish'd,

An Essay at a Plain Exposition of that Difficult Phrase, a Good Peace. Price 6 d. The second Edition of Reasons on the South Sea Trade, &c. Price 6 d: Both by the Author of this view. Just Publish'd Reasons why this Nation ought to put an End this expensive War, &c The third Edition. Price 6 d. The Ballance of Europe, &c. Price 6 d. Armageddon or the Necessity of carrying on the War, &c. Price 6 d. Sold by J. Baker in Pater-Noster-Row.

Whereas Publick Notice has been given that the Cargo of the Oley Frigate, just arrived from India, consisting of Tea, Arrack, &c. would be expos'd to Sale at Garraway's Coffee-House on Tuesday being the 12th Instant; These are further to give Notice that the Sale beginning with Tea, that of the Arrick will not commence till Wednesday Morning: And to be Tasted at Bonnell's House near London Bridge till Tuesday two in the Afternoon.

A new Sedan Chair, never us'd but twice, Lin'd with the finest Scarlet Cloth, and very Handsomly set out, to be Sold a Pennyworth. Enquire of Mr. Moss an Apothecary, in Charles Street Covent Garden.

Hungary Water, right and fine, large half Pint (Flint) Bottles, Sold for 15 d. per Bottle at Mr Strahan's Bookseller over against the Royal Exchange in Cornhill, Young Man's Coffee-house at Charing-cross, Mitchel's Coffee-house in Cruched Fryers, and no where else in Town. Those that want quantities for the Country, or beyond Sea, may be supplied at Mr. Strahan's aforesaid, and have great Encouragement. It ought to be used by all Drinkers to wash Gentlemens Heads and Faces after Shaving, by pouring a little in the Water, by reason it refreshes the Spirits and strengthens the Nerves; and by Barbo keepers, who should pour some of these Bottles over the Gentlemen and Ladies when they come out of the Bath.

Wines to be sold by Retail.

Excellent Red and White Port, and Red and White Lisbon, being neat Wines as they came from the Grapes of the Growth in Portugal. To be Sold by the Importer in a Vault in Merchant-Court in Philpot-Lane, viz. Red and White Port at 5 l. per Hhd. or 14 l. per Pipe. Red and White Lisbon at 5 l. per Hhd. or 26 l. per Hhd. Attendance will be given every Day.

A sober Coachman who understands his Business can be well recommended, may hear of a Place at the Bell and Horn in Holborn.

LONDON: Printed for *Sam. Buckley*, at the *Dolphin* in *Little-Britain*; and Sold by *A. Baldwin* in *Warwick-Lane*; where Advertisements are taken in: as also by *Charles Lillie*, Perfumer, at the Corner of *Beauford-Buildings* in the *Strand*.